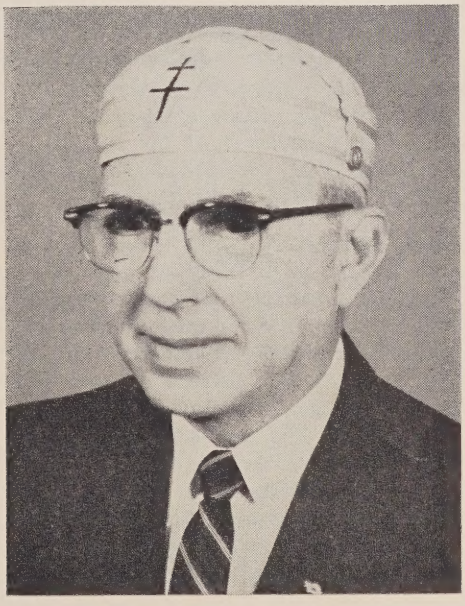
VOL. 8 AUGUST-SEPTEMBER, 1964 NO. 5



William Charles Moore, 33°
Newly Elected Commander,
New Bern Council of Kadosh No. 4

Regular Meeting

New Bern Lodge of Perfection No. 6
Monday Night, September 14, 1964
8:00 P.M.

—Refreshments and Social Hour 9:00 P.M.—

THE BAGPIPE

516 Hancock St., New Bern, N. C.

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C. A. SEIFERT.....*Editor*

FLORIE G. DILL.....*Ass't. Editor*

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Vol. 8 No. 5

New Bern, N. C. Aug.-Sept., 1964

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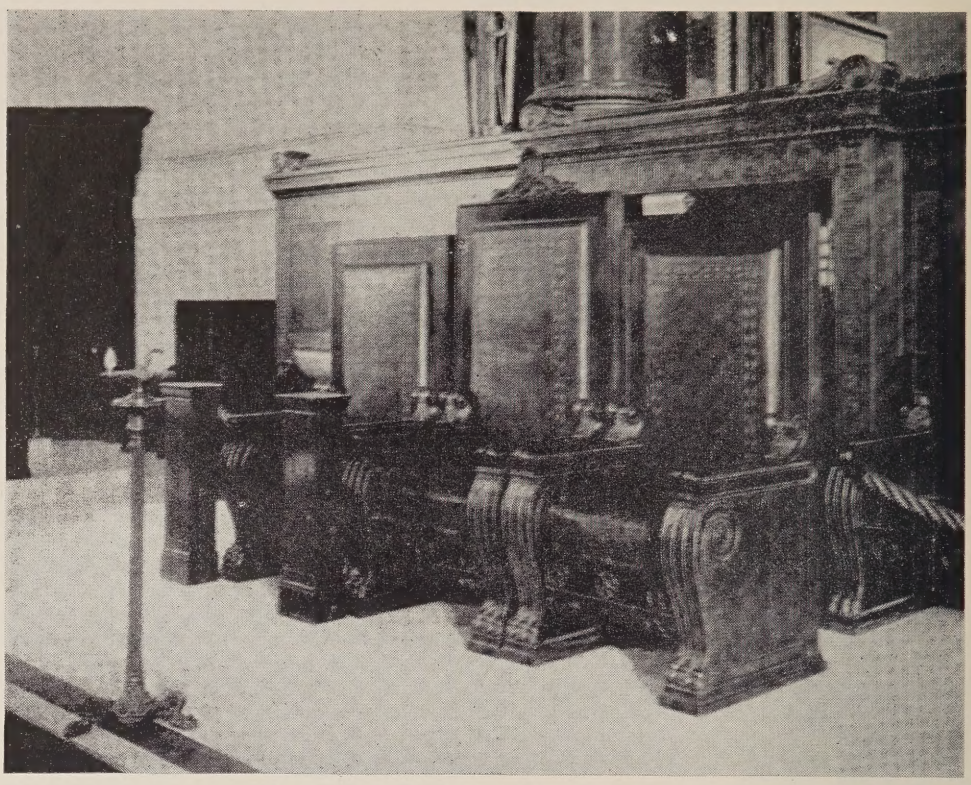
House of The Temple of The Supreme Council



Station of the Lieutenant Grand Commander

(The next few issues of the BAGPIPE will contain pictures of the interior of the House of the Temple of the Supreme Council, Washington, D. C.)

Offices

On the north side of the atrium are the offices of the Grand Commander. The furniture and equipment are of Russian walnut. The private office is paneled entire height in Russian walnut of French cut. The rugs and hangings are in violet, which is the official color of the Grand Commander.

Of similar design, on the south side of the atrium, are the offices of the Grand Secretary General, the furniture and equipment of which are also of Russian walnut but of Circissian cut. The rugs and hangings are in dark green.

The lighting fixtures and hardware in both suites are in silver.

Portraits

In the corridors between the atrium and the offices of the Grand Commander and the Grand Secretary General are oil portraits of Active Members of the Supreme Council who have passed into the Great Beyond. During their life-time the portraits of Active Members are hung on the walls of the committee rooms which Members occupy. After their death the portraits are placed in the above-mentioned corridors and other rooms and hallways of the Temple.

Crypts

Several years ago it was decided to disinter the remains of Past Grand Commander Pike from one of the cemeteries in Washington to a final resting place within the House of the Temple. A special act of Congress was needed for this purpose and was secured through the efforts of Brother Arthur Capper, 33°, Senator from Kansas. Permission was given for the final resting place of two bodies, and at the first landing going down from the Atrium to the Dining Room below on the right side is a bronze Bust of General Pike and on the left is a similar bust of Past Grand Commander Cowles. Behind the bust of Pike beyond the wall has been built a cyrpt which contains a copper container in which lies the remains of General Pike.

On the left side behind the bust of Illustrious Brother Cowles is a similar compartment in which are his remains. These compartments were conceived by Brother Cowles who stated that he had been closely associated with the House of the Temple from its inception to his retirement from the office of Grand Commander, had lived in the Temple from its completion until his accident on the night of February 21st, 1952, when he fell and fractured his left hip and that he felt that he was a part of this Temple and the Temple a part of him; therefore he wished to be placed within the same at his death and there to remain.

SECRETARY'S PAGE

C. A. SEIFERT, 33°

The number of candidates we initiated at our Spring Reunion did not quite come up to our expectations so I hope we can make up the deficit at our Reunion this Fall. We can then meet the expense figures set up by our Budget Committee for the operation of the Temple this year. I hope each of our many members will help and do their best to make this possible. The program for our Fall activities is very comprehensive and should provide the necessary stimulus.

Please contact those Masons in your city or community who have not yet received the Scottish Rite degrees and try to persuade them to go Scottish Rite this Fall. In contacting prospects please emphasize that in addition to our superb degree work and our delicious meals, we also have an outstanding program for their ladies. Tell the prospective candidate he can bring his wife, sister, daughter or mother and the entertainment we have for these ladies is one of the highlights of our Reunion. We go all out to please the ladies and the reaction we get from them is very gratifying. This may help you to persuade the prospect to give you his petition. Both candidate and lady will have the time of their lives and the Reunion will give them the finest three days they have ever spent and the pleasure they derive from it will be remembered long after the cost is forgotten. We do our best to see that the candidates and their ladies have a good time so don't forget to mention this to the prospect. The three days they spend in New Bern are packed with pleasure and the letters we have received from former candidates and their ladies bear this out; the man in receiving the beautiful Scottish Rite degrees and the lady in sharing the meals with her husband in the Temple and in the guided tours we have for her.

Boys, give your Consistory a big Class in November. I will surely appreciate it. The Reunion dates are **NOVEMBER 17, 18 and 19.**

Thank you.

Sincerely and fraternally yours,

Secretary

Bagpipe Skirls

Dear Brethren,

As much as we hate to admit it — it's a fact. Summer is almost over. Time has slipped swiftly away, as it has a way of doing more and more with each passing year. There is a reason for this, so I've been told, but we won't go into that.

The value of time is estimated by what we fill it with. It can be wasted or it can be well spent. These thoughts may help you determine how yours has been spent these past months :

If you have taken the time for wholesome recreation, chatted with your friends and exchanged friendly greetings, spoken to a child, looked into the eyes of a baby, counted your blessings — then your time was well spent. BUT, if you have brooded over the past, thought up ways "to get even" with another for some real or imaginary wrong, dwelt on the bad habits of another, nursed a grudge, looked for the bad amidst an ocean of good — then your time has been wasted.

Points to Ponder

Talk is cheap because the supply is greater than the demand.

Some folks stay longer in an hour than others can in a week.

Staring up to admire your halo creates a pain in the neck.

It is impossible to get cornered on a straight and narrow path.

Wife: (to husband) "You say such foolish things! I was embarrassed to tears tonight when you talked the way you did. Why don't you think twice before you speak?

Husband: "Huh! If you think twice before you speak, someone will beat you to the draw and hog the conversation."

There is nothing like a dish towel for wiping that contented look off a husband's face.

Hard work is really little more than an accumulation of easy things you didn't do when you should have.

Man's strength isn't measured by the number of promises he breaks.

Mrs. Busy: "Hurry, tell me what you learned about the scandal down at the office."

Mr. Busy: Wait until later. I'd rather the children wouldn't hear."

Mrs. Busy: "Oh, don't worry about that. Just pretend you're talking directly toward them and they'll never hear a word you say."

Growing old gracefully means not only adding years to one's life but adding life to one's years.

A small boy was bored on a long auto trip. Suddenly he turned to his father and said, "I wish you'd let Mom drive— it's much more exciting."

Customer: "I'll have some raw oysters, not too large and not too small, not too salty and not too fat. They must be cold, and I want them quickly!"

Waitress: "Yes sir — with or without pearls?"

"Are you a religious man?" asked the kindly magistrate.

"Yes, sir," replied the witness.

"Are you familiar with the Bible?"

"Rather," answered the witness. "I bet I've kissed it 50 times in court."

To recognize what things you know, and what things you do not know —this is wisdom.

The greatest honor that can be bestowed upon truth is to use it faithfully.

People who like to work have a larger number of things to select from then ever before.

Now Brethren, as a reminder— the Donkey and the Elephant will soon climb into the ring. When that election bell clangs out, they'll both begin to swing. The elephant will trumpet and the donkey will bray. Can't we do the same for Scottish Rite?

Your Piper,

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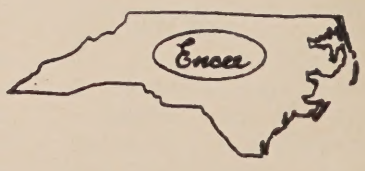

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From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

This is the first issue of the BAGPIPE for the new season, and we are now turning our attention to what will be the climax of the season's activities, the annual Fall Reunion to be held in New Bern in November. Every Scottish Rite Mason who values the degrees he has received, and who realizes that in them there is much that will raise the moral and spiritual standards of every member, will utilize every bit of his Masonic energy in an endeavor to enlist the interest of those Master Masons who have not yet been able to partake of the beauties of the degrees as they are exemplified on the stage of the New Bern Consistory. In some of the towns and cities of our Jurisdiction, there will be parties, either large or small. It is hoped that every member will have an opportunity to visit one of these parties and to bring with him some Master Mason whose interest in the pursuit of light and truth might thereby be encouraged. The more members we have in the class of candidates for this reunion, the more the members of the Degree Teams will be zealous in their efforts to do a better job. Let us therefore do everything we can to make this the biggest, the best, and the finest reunion that the Scottish Rite Bodies in the Valley of New Bern have ever had.

In the meantime, perhaps you will find an interest in some discussions which have recently appealed to me and which I would like to pass on to you. The following entitled, "What Is An Ashlar?", has come to me by way of the Northern California Research Lodge, and it contains very interesting discussions of elements of interest to every Master Mason—The Ashlar, the Corn, Wine and Oil, the Cabletow, etc. I thought you might be interested, and I am therefore taking advantage of this opportunity to have it included in this column for this issue.

WHAT IS AN ASHLAR?

by

O. J. WOHLGEMUTH

Member of Northern California Research Lodge

"ASHLAR. A squared block of building stone, finished or rough; such stones collectively, or masonry made of them." —Century Dictionary.

"ROUGH ASHLAR. We cannot regard the rough ashlar as an imperfect thing, for it was created by the Almighty Great Architect and He created nothing imperfect but gave us wisdom and understanding, so as to enable us to convert the seemingly imperfect to our especial use and comfort. What great alterations are made in a rough ashlar by the mallet and chisel! With it are formed, by the intelligent man, the most admirable pieces of architecture. And man, what is he when he first enters into the world? —Imperfect, and yet a perfect work of God, out of which so much can be made by education and cultivation."—Gadicke.

"PERFECT ASHLAR. The perfect ashlar is a stone of a true square, which can only be tried by the square and compasses. This represents the mind of man at the close of life, after a well regulated career of piety and virtue, which can only be tried by the square of God's Word, and the compasses of an approving conscience."—Robert Morris.

For Freemasons the ashlars have deep symbolical meaning and in a broader sense are a part of the working tools of the craft. Specifically, they are another reminder of the theme of the three degrees; reminders which we find elsewhere in the ritual, repeatedly. According to a number of Masonic authorities this theme is, in the 1st degree, that a man is born

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into the world; in the 2nd degree, that as he sees the light of truth and understanding he grows and matures in wisdom; that by using his newfound wisdom he leads a life so pure, so perfect that he stands out among men and *when* he dies his memory will be enshrined in the holy of holies, the memory of men, forever. (3rd degree.)

An explanation of the definitions of the definitions of the ashlars, set out above, might be as follows: Man is the perfect work of God, but he is born blind, ignorant, helpless, indolent, weak, and ugly. However, the material of which man is made is good, like the marble or granite of the rough ashlar. As he develops he acquires knowledge, he sees, he becomes active and helps himself; he becomes strong and beautiful. If not physically then in character and oftentimes both. By the use of the gavel he learns to knock off the rough edges and to become pleasing in the sight of others. In the development of his character, the building of his spiritual temple, he learns to mold, to build himself by trying the surfaces of his character by the trueness of the square. In keeping himself circumscribed by the compasses he learns to so control his baser instincts that they never get out of bounds or become unruly. When that time of his life arrives he has become perfect as is the perfect ashlar which, as a rough stone and by the application of the working tools to its surface, finally becomes perfect enough to fit into the whole building as a permanent part thereof. Following this process, stone by stone, a perfect building should result. If society were made up of perfect Masons, each in his own right a perfect ashlar, then society too might become perfect.

Corn, Wine and Oil

These three elements represent "consecration". Corn represents resurrection; Oil symbolizes prosperity and happiness; Wine symbolizes happiness and joy. (One of our modern religious writers* interprets Wine as being "inspiration", which, from a Masonic standpoint is not bad.) Thus, in the consecration of a Lodge, it rises to life blessed with the hope that it will be happy, prosperous, and be the source of great joy and satisfaction to all who come within its walls. This symbolism could be applied to the individual who, in benefitting by a study of, or in attentively listening to the degrees of Masonry is said to 'receive wages".

These elements of consecration are tied to the grand design of Freemasonry, thereby becoming a part of the pattern, through the use of the knowledge gained through the study of the Liberal Arts and Sciences. One learns to understand through the use of knowledge, reason, and logic. Otherwise, a person is said to be "ignorant". As he becomes broadened because of knowledge gained he is then in a position to use that knowledge for the benefit of his fellow men. Knowledge, therefore, can be said to be "wages", as we all recognize that wages, as such, are oftentimes received in other than money.

The explanation of these elements is as follows:

CORN. "Corn was a symbol of the resurrection, which is significantly referred to in the third degree of Masonry. Jesus Christ compares himself to a corn of wheat falling into the ground as a symbol of resurrection. St. Paul says, the sower sows a simple grain of corn, no matter of what kind, which at its proper season rises to light, clothed in verdure. So also is the resurrection of the dead. The apostle might, says Calmet, have instanced the power of God in the process of vivification, and might have inferred that the same power which could confer life originally, would certainly restore it to those particles which once had possessed it." (This theory, in positive form, was one of the fundamental beliefs of Pythagoras.) "It is possible he had done this covertly, having chosen to mention vegetable seed, that being most obvious to common notice, and yet not intending to terminate his reference in any quality of vegetation."*

WINE. "Is one of the elements of consecration and a symbol of cheerfulness and joy. Thus David, speaking of the Divine benificence says, 'He causeth the grass to grow for the cattle, and herbs for the service of man, that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengthenth man's heart'."*

OIL. "One of the elements of consecration. Oil was anciently considered the symbol of prosperity and happiness. The oil of gladness mentioned in the Jewish writings was a perfumed oil with which people anointed themselves on day of public rejoicing and festivity. Everything that was appropriated to the purposes of religion in the Tabernacle and Temple were all consecrated with oil. Kings and priests were anointed in the same manner. And our Lodges, as temples consecrated to morality and virtue are also hallowed by the application of corn, wine, and oil."*

What Is a Cubit?

"A measure of length, originally denoting the distance from the elbow to the extremity of the middle finger, or the fourth part of a well-proportioned person. The Hebrew cubit was 21 inches, but only 18 inches according to other authorities."—Robert Morris.

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*Mary Baker Eddy

*Robt. Morris, "Universal Masonic Library, page 67; Lodgetown, Ky., 1856.
*Ibid, pg. 288
*Ibid pg. 194

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CUBIT. "The forearm, also, the ulna; also an ancient linear unit based on the length of the forearm, varying in extent, but usually from 17 to 21 inches."—Century Dictionary.

In Masonry, the word "cubit" can be taken both literally and figuratively. For example, a column 40 cubits high could mean by Hebrew linear measurement that it was 70 feet tall. If one prefers to see symbolism in the word "cubit", then a column 40 cubits high would be equal to the height of ten men, since a cubit was considered as equal to one-fourth of a man's stature. If the men considered were of the stature of Solomon, Hiram, Moses, St. John the Baptist, St. John the Evangelist, St. Albans, or Pythagoras, then, by comparison, the column would be the most beautiful that the mind of man could possibly invent or build.

What Is a Cabletow

"According to the ancient laws of Freemasonry, every brother must attend his Lodge if he is within the length of his cabletow. The length of an Entered Apprentice cabletow is three English miles, or 15,840 feet."—Gadicke.

It would appear that this old definition of a cabletow is susceptible of two interpretations. (In addition to the explanation of the use of a cabletow which is imparted in the ritual.) The first explanation is the literal one and evidentally was used in ancient times as a measure of distance, especially in the answering of a summons. Several Masonic scholars dwell upon this as though it were a By-law of the old Lodges. (Gadicke.) According to Mackey and Singleton, the cabletow in Hindostan was called the "Zennaar", which was a cord of nine strands or threads, twisted into a knot at the end and which hung from the left shoulder to the right hip.

Symbolically, "the length of his cabletow" could easily be interpreted to mean "within the depths of understanding, or the limit of one's ability to perform".

Music

Music is the sixth step in the Liberal Arts and Sciences and therefore is held up to Masons as a subject for study and reflection. Will Durant, in his "Life of Greece",* says, "The purpose of life in the Pythagorean system is to gain release from reincarnation; the method is through virtue; and virtue is a harmony of the soul within itself and with God. Sometimes this harmony can be artificially induced, and the Pythagoreans, like Greek priests and doctors, used music to heal nervous disorders. More often harmony comes to the soul through wisdom, a quiet understanding of underlying truths; for such wisdom teaches a man modesty, measure, and the golden mean. The opposite way—the way of discord, excess, and sin—leads by inevitable fate to tragedy and punishment; justice is a 'square number', and sooner or later every wrong will be 'squared' with an equivalent penalty".

Durant here is quoting Aristotle as found in "Nicomachean Ethics, vs. 8."** Aristotle lived two hundred years after Pythagoreas, 4th century B.C.

It was Pythagoras who first discovered that Music could be mathematically calculated, through a series of experiments with strings of equal weight and tension. By halving or quartering the strings, when plucked, he found that they gave off sounds a half or quarter above the octave. He, of course, first determined the octave range by shortening one of the strings until its sound was the exact sound of the other, eight notes higher. Since Masonry is founded on the teachings of Pythagoras it is to be expected that a strong accent would be placed on the study and effects of Music in the craft. Also, as a symbol of harmony, it could not have been better chosen as Music is probably the most perfect example of order, concord, and harmony invented by man.

Wm. Preston defines Music as, "Music teaches the art of forming concords, so as to compose delightful harmony, by a proportional arrangement of acute, grave, and mixed sounds. This art, by a series of experiments (by Pythagoras, described above) is reduced to a science with respect to tones and the intervals of sound only. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers".*

At one time, not too many years ago, all of the steps of the winding staircase were carefully explained to the candidate. The quotation from Preston as here given was taken from those explanations. Today, in the interests of brevity, most of these explanations are left out.

In summary, Music has the power to soothe the unhappy; as a symbol, it teaches us to work with and get along with one another in complete harmony. Its sounds, properly spaced and blended, produce a harmonious result, whereas when improperly spaced only discord and chaos results. This admonition is to be found in the charge to the Organist, during Installation, and is repeated during the opening and closing ceremonies of the Lodge.

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*"The Life of Greece", Simon and Schuster, New York, 1939.
**Ibid. page 166

*"Illustrations of Masonry", London, 1801, page 68.

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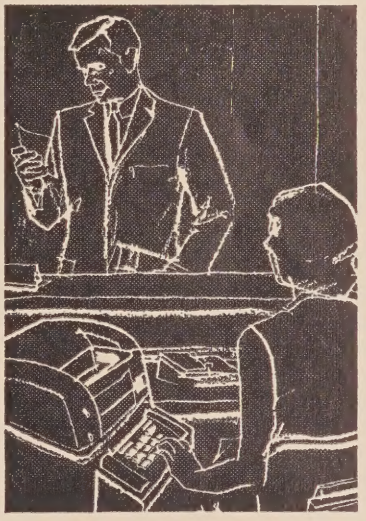

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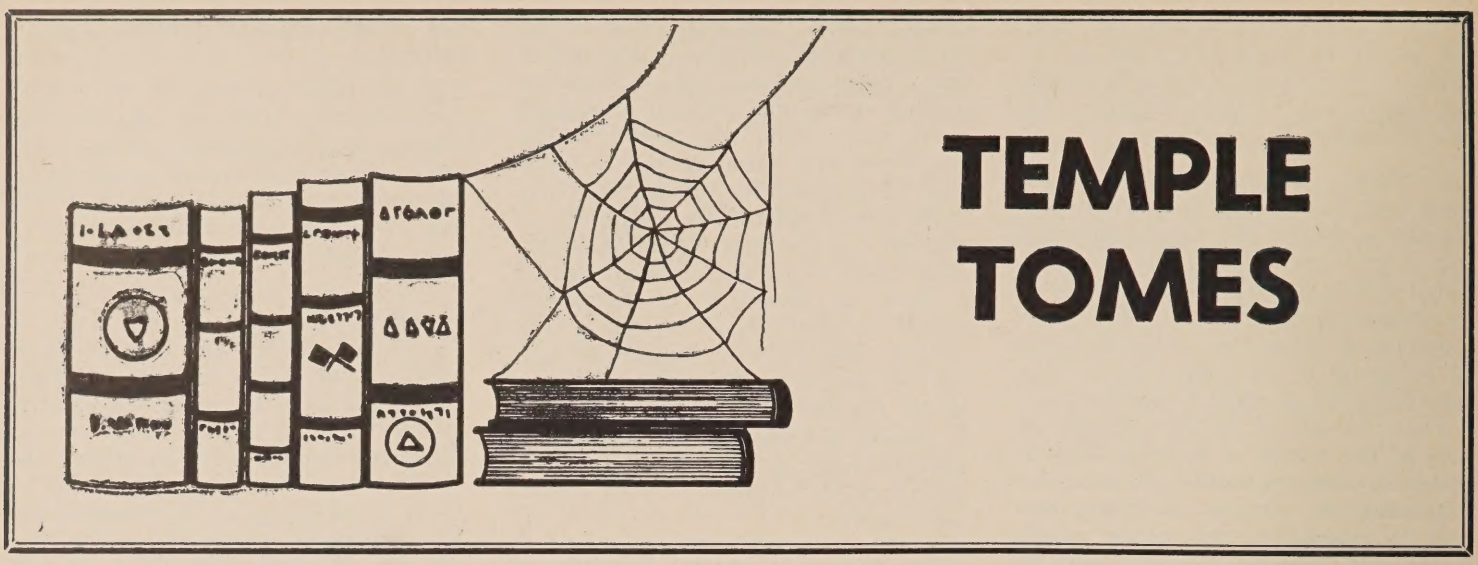

TEMPLE TOMES

Time is a river, and books are boats, Many volumes start down that stream, only to be wrecked and lost beyond recall in its sands. Only a few, a very few, endure the testings of time and live to bless the ages following. We pay homage to the greatest of all books—the one enduring Book which has traveled down to us from the far past, freighted with the richest treasures that ever any book has brought to humanity. What a sight it is to see men gathered about an open Bible—how typical of the spirit and genius of Masonry, its great and simple faith and its benign ministry to mankind.

No Mason needs to be told what place of honor the Bible has in Masonry. One of the Great Lights of the Order, it lies open upon the altar of the center of the lodge. Upon it every Mason takes solemn vows of love, loyalty, of chastity, of charity, pledging himself to our tenets of Brotherly Love, Relief, and Truth. Think what it means for a young man to make such a covenant of consecration in the morning of life, taking that wise old Book as his guide, teacher and friend! Then as he moves forward from one degree to another, the imagery of the Bible becomes familiar and eloquent, and its mellow, haunting music sings its way into his heart.

And yet, like something else in Masonry, the Bible, so rich in symbolism, is itself a symbol—that is, a part taken from the whole. It is a sovereign symbol of the Book of Faith, the will of God as man has learned it in the midst of the years—that perpetual revelation of himself which God is making mankind in every land and every age. Thus, by the very honor which Masonry pays to the Bible, it teaches us to revere every book of faith in which men find help for today and hope for the morrow, joining hands with the man of Islam as he takes oath on the Koran, and with the Hindu as he makes covenant with God upon the book that he loves best.

For Masonry knows, what so many forget, that religions are many, but Religion is one—perhaps we may say one thing, but that one thing includes everything—the life of God in the soul of man, and the duty and hope of man which proceed from His essential character. Therefore, it invites to its altar men of all faiths, knowing that, if they use different names for "the Nameless One of an Hundred names," they are yet praying to the One God and Father of all; knowing, also, that while they read different volumes, they are in fact reading the same vast Book of Faith of Man revealed in the struggle and sorrow of the race in its quest of God. So that, great and noble as the Bible is, Masonry sees it as a symbol of that eternal Book of the Will of God which Lowell described when he wrote the memorable lines:

"Slowly the Bible of the race is writ,
And not on paper leaves, nor leaves of stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan.

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While swings the sea, while mists the mountains shroud,
While thunder's surges burst on cliffs of cloud
Still at the prophet's feet the nations sit."

None the less, much as we honor every book of faith in which any man has found courage to lift his hand above the night that covers him and lay hold of the mighty Hand of God, with us the Bible is supreme. What Homer was to the Greeks, what the Koran is to the Arabs, that, and much more, the grand old Bible is to us. It is the mother of our literary family, and if some of its children have grown up and become wise in their own conceit, they yet rejoice together about the knee and pay tribute. Not only was the Bible the loom on which our language was woven, but it is a pervasive, refining, redeeming force bequeathed to us, with whatever else that is good and true, in the very fiber of our being. Not for a day de we regard the Bible simply as a literary classic, apart from what it means to the faiths and hopes and prayers of men, and its inweaving into the intellectual and spiritual life of our race.

There was a time when the Bible formed almost the only literature of England; and today, if it were taken away, that literature would be torn to tatters and shreds. Truly did Macaulay say that, if everything else in our language should perish, the Bible would alone suffice to show the whole range and power and beauty of our speech. From it Milton learned his majesty of song, and Ruskin his magic of prose. Carlyle had in his very blood, almost without knowing it, the rhapsody and passion of the prophets—their sense of the infinite, of the littleness of man, of the sarcasm of Providence; as Burns, before him, had learned from the same fireside Book the indestructibleness of honor and the humane pity of God which throbbed in his lyrics of love and liberty. Thus, from Shakespeare to Tennyson the Bible sings in our poetry, chants in our music, echoes in our eloquence, and in our tragedy flashes forever its truth of the terribleness of sin, the tenderness of God, and the inextinguishable hope of man.

My brethren, here is a Book whose scene is the sky and the dirt and all that lies between—a Book that has in it the arch of the heavens, the curve of the earth, the ebb and flow of the sea, sunrise and sunset, the peaks of mountains and the glint of sunlight on flowing waters, the shadow of forests on the hills, the song of birds and the color of flowers. But its two greatest characters are God and the Soul, and the story of their eternal life together in its one everlasting romance. It is the most human of books, telling the old forgotten secrets of the heart, its bitter pessimism and in death-defying hope, its pain, its passion, its sin, its sob of grief and its shout of joy—telling all, without malice, in its Grand Style which can do no wrong, while echoing the sweet-toned pathos of the pity and mercy of God. No other book is so honest with us, so mercilessly merciful, so austere yet so tender, piercing the heart, yet healing the deep wounds of sin and sorrow.

Take this great and simple Book, white with age yet new with the dew of each new morning, tested by the sorrowful and victorious experience of centuries. rich in memories and wet with the tears of multitudes who walked this way before us—lay it to the heart, love it, read it, and learn what life is, what it means to be a man; aye, learn that God hath made us for Himself, and unquiet are our hearts till they rest in Him. Make it your friend and teacher and you will know what Sir Walter Scott meant when, as he lay dying, he asked Lockhart to read to him. "From what book?" asked Lockhart, and Scott replied, "There is but one Book!"

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"With Mouth To Ear"

BY CLYDE McCARVER, 32°, K.C.C.H.

ARE WE READY?

Life presents an insistent demand on us all that we be ready. "Be ready in the morning" was the command given to Moses. The result of the readiness was that he saw the glory of the Lord as He swept by and proclaimed His great name. He received the moral law which binds the hearts and minds of men unto this day.

At a time of crisis in his life, David, fleeing from his own son, asked his servants if they were ready to go with him. They replied, "Behold, thy servants are ready to do whatsoever our Lord the king shall choose." The citizen of the Kingdom of God must live his life in a state of expectancy. In the moral and spiritual world there are no holidays. There are no occasions when one can safely relax. We cannot live today's life on yesterday's prayers. We cannot face tomorrow's temptations on today's Bible readings. We must be ready for whatever the day may bring. A ready and prepared man is a man who knows what to do in emergencies. He is ready for anything. He cannot be taken totally unawares. However, one can never say "I am ready" and stop there. One must know what one is ready to undertake. I don't suppose any of us ever reaches that place in life where he can say "I am completely prepared and able." Yet, Masonry teaches the great lesson that God will "enable me" to do those things that are needful and for my good.

There is nothing passive about the readiness of which I speak. The word indicates forwardness, cheerfulness, anxiety. It is somewhat suggestive of the track star—ready and eager for the signal to begin the race. I am fascinated as I see the runner with every muscle taut and strained. He anxiously awaits the sound of the starter's gun. The question before the house is this: "Are we ready to witness to the teachings of the Great Light of Masonry?" Before we can pass on the good news to others we must know it ourselves. We must become Masters of the Royal Secret of life. We must have a personal first-hand knowledge of the plans of the Great Architect before we can make the witness of Masonry to be felt among the men of the earth.

CLYDE G. MCCARVER 32°, K.C.C.H.

A true Mason will sacrifice anything, if by so doing he might further the cause which he loves more than life itself. Are we ready to live Masonry to the point of weariness? Are we ready to sacrifice friendship of some less prepared man for the glory of being true to our obligation? It will often mean just that for us to be true to the best that we have been taught in our craft. The life of the true Mason is ever a perpetual judgment of the worldly life. No one likes to walk with judgment on his side! Are we ready to lose popularity and applause from certain quarters? This is ever a question which confronts us as Masons. He who is not willing to sacrifice comfort, pleasures, popularity, and self-interests is not worthy to call himself a Mason.

All around us today the defeatists are saying that the spiritual is ebbing out of the world. At a recent political convention the question was asked "What has happened to the American we once knew?" The question demands an answer! I am not pessimistic as I look. For, I see here and there a man—and another and another—whom the Great Master of Masons can use. On their faces there is the sign of confidence and victory that will not long be delayed. He calls us out from all situations and all darkness of our day. I can never believe that He who drew the designs on the Trestleboard of Life ever looks on the world as a defeatist. He knows that some day this world shall become the world of God and His righteousness. He will not make the offensive for that kind of a world alone. Are we ready to go with Him? Are we ready to prove ourselves as craftsmen? We forget so easily the things which we have been taught at our sacred altars? We leave our posts and confusion prevails in the temple! We build in vain when there are designs on the Trestleboard which we are willing and able to ready and execute. We never know what may arise on the way, what emergencies may come our way, what temptations may be in ambush to lure us away from the building of the Temple not made by hands—and the very safety of our souls depends on our readiness to build!

What do you now behold? Build on the designs which you can see today, my brethren. More and better designs will appear when we have executed those plans which are evident to us today. We shall ever strive—and shall complete—in the work that is set before us to do. Thus shall Masonry survive—as she has survived—all the ravages of the ages. Because it is just; her course is true; her destiny is eternity, itself.

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Public School Administration Leadership Scholarships

The Education Committee of the Supreme Council at its Biennial Session in October, 1963, suggested that the Supreme Council award individual scholarships designed to prepare leaders in public school administration. These scholarships, to be awarded to applicants who are dedicated to public school principles and who are anxious to do advanced graduate work, will be limited to applicants in the thirty-five states comprising the Southern Jurisdiction.

The Sovereign Grand Commander and his Advisory Committee on Education decided that these scholarships have real possibilities for service to public education, and that they will assist candidates of proven public school dedication in securing advanced education in Public School Administration Leadership.

The Sovereign Grand Commander hereby announces a plan of awarding four annual advanced graduate scholarships for administration leadership in public education. Each of these scholarships will give $5,000 a year for two years to help the individuals selected in securing a doctor's degree in public school administration. Candidates will be chosen for their possibilities of outstanding educational leadership in the role of superintendent of public schools. Application blanks for such scholarships will be available in the various Orients through the office of the Deputy of the Supreme Council, in North Carolina Illustrious Brother James G. Johnston, 33°, 1500 Wachovia Bank Building, Charlotte, North Carolina.

There are a number of superintendents of public schools in the jurisdiction of the Scottish Rite Bodies of New Bern who are interested in pursuing their courses of study leading to the doctor's degree. It is quite likely that some of these would be attracted by the scholarships made available by the Supreme Council. You might be rendering your particular superintendent a distinct favor, therefore, if you will let him know about the availability of such a scholarship as that herein proposed. Why not approach your own superintendent at once and make this information known to him?

By R. L. PUGH, 33°

LOST IN THE JUNGLE

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Earl Vincent Davis
Harry Carl Duckworth
David Ganz
Herbert H. Geister
Frank William Gilgen
Paul Edward Gillikin
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Alexander James Soncrant
William Audrey Stanley
Ernest Lee Sumrall
Carlton Oldring Taylor
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Alton P. Trapnell
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Russell William Yost

An automobile saves you almost as much time as you have to spend looking for a place to park it.

"'Have you ever kissed a man before?"
"Y-yes."
"Tell me his name so that I can thrash him."
"But - but - he might be too many for you."

A survey recently demonstrated the average city dweller's knowledge of the Far North:

85.3 per cent thought DOG TEAM meant two frankfurters on a bun.

53.5 per cent explained SNOW SHOES as Going Barefooted.

62.0 per cent stated PARKA was to leave a vehicle standing idle.

86.6 per cent described IGLOO as an adhesive for repairing broken igs.

There was this one bee in the colony who wouldn't be-hive . . . he stole another bee's honey and nectar!

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not. It is the first lesson that ought to be learned.

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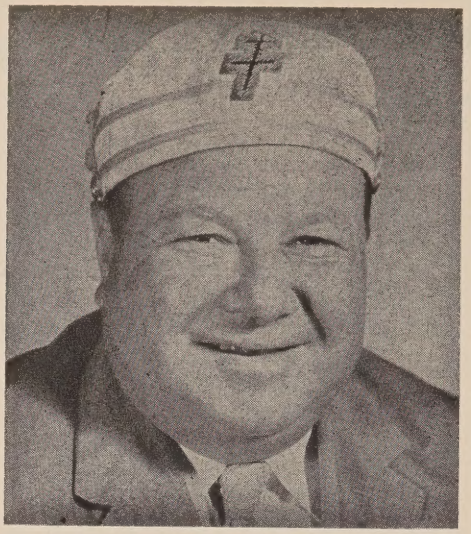
HERE, THERE AND YONDER

"I WILL BE WORTHY OF IT"

By E. P. Blair, 33°, Vanceboro, N. C.

We are a part of one of the greatest movements on earth. Freemasonry is one of the most ancient and most meaningful philosophies known to man. It is not a religion. Our movement has never sent a man to Heaven, but I am sure it has aided many a man in his quest for a nobler, more glorious existence here on earth. This is the prerequisite of an Eternal life, for surely the Divine Creator would not send a bird on an unerring flight from the North to the South and back again; then place man on this planet longing for immortality and for an eternal existence only to mislead and to misguide him. Benjamin Franklin, the great Mason that he was, put it this way, "If it is true that not even a sparrow falls to the ground without His knowledge; can it be true that a nation like ours can rise and God know nothing at all about it?" Our task as Masons should be to get into this great stream of Free Masonry with its tributaries and live life at its best.

In order to get into this ever-flowing stream of Free Masonry and enjoy to the fullest its richest blessings we must be worthy of it. There are far too many Masons that feel since I got into the movement it is a better movement. The opposite opinion should prevail, since the movement of Free Masonry got into me I am a better person. Free Masonry with all of its beauty has existed for hundreds of years. It has been an uplifting influence for thousands of men in all walks of life. Our Brethren who have whispered to themselves, *"I will be worthy of it"*, have lifted themselves and our movement as well.



Ed Blair 33°, Vanceboro, N. C.

Every Masonic Lodge in every Valley is a Temple of religion and its teachings are instruction in religion. Here we get the opportunity to demonstrate in our own lives toleration, truth, affection, patriotism and a generous share of sympathy for those who suffer and mourn, pity for the fallen, mercy for the erring, relief for those in want with Faith, Hope and Charity. Here we meet as Brethren to learn to know and love each other. Here we greet each other gladly and are lenient to each other's faults, regardful of each other's feelings and ready to relieve each other's wants. This is the philosophy which Masonry has taught for centuries and will continue to teach as long as time endures. "If unworthy passions, revengeful feelings, dislike or hatred enter our Lodges, they are intruders and not welcome; strangers uninvited and not guests."

"We cannot refuse to see the evil in life, but all is not evil. We can still see God in the world. There is good amidst the evil."

"Everywhere God finds and blesses the kindly office, the pitying thought and the loving heart." As we turn our thoughts towards our next Scottish Rite Reunion in November let us say to ourselves, "I will be worthy of it."

The poet expresses my thoughts in this manner:

"I may not reach the heights I seek
My untried strength may fail me
Or half way up the mountain peak
Fierce tempests may assail me;
But though the place I never gain
Herein lies comfort for my pain
I will be worthy of it.
I may not triumph in success
Despite my earnest labor.
I may not grasp results that bless the
Efforts of my neighbor
But though my goal I never see
This thought shall always dwell in me
I will be worthy of it!"

There is much, my friends, to be worthy of in Scottish Masonry.

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DOWN ONSLOW WAY

By Reynold Davenport, 32°, K.C.C.H.

It's been real quiet down Onslow way of late, almost no Scottish Rite activity. We'll have to come alive if we don't want the brethren "From Up The Neuse" to overhaul us in November.

Possibly the over-abundance of political activity has kept many of our brethren occupied. We've certainly had the primaries and the conventions—county, state and national. Politics are fine and necessary, but, like so many things nowadays, they have been so surrounded by hoopla and window dressing that you can hardly find the fire through all the smoke.

Probably the most useless of the political side-shows are the various polls, or surveys. The pollsters, mostly on a national basis, would not only have you believe that they can predict whether John Q. Citizen will vote for Blingensplatt or Flusherhoff, but they'd like for you to think that they can also predict when old John will make his decision, why he will, and what his wife will wear on election day. If I should ever run for political office—and I am certain that I never shall—the best victory insurance I could wish for would be a prediction by the pollsters that I would be defeated. About the only trustworthy accomplishment of the political polls is their unswerving inaccuracy, in which respect they are remarkably consistent.

Just one more comment on the political scene . . . Perhaps in no other field of endeavor can a man be so radically and instantly transformed as is possible—and often the case—when he becomes a candidate for political office. The hoopla boys can take charge of an average citizen and in no time at all confidently present him to the public as the greatest paragon of virtue, the noblest statesman and the greatest hope of mankind in our time. With equal ease and speed the average citizen who happens to oppose this splendid hero can be portrayed as a base scoundrel who seeks to destroy every good thing ever created or thought about. It will come as no great surprise if some candidate someday takes credit for each succeeding sunrise; at the same time being prepared to promptly lay the blame upon his unworthy opponent if some morning the sun should fail to

Reynold Davenport, 32°, K.C.C.H.

make it . . . It seems that an unusually large number of Onslow Brethren have recently sojourned in hospitals. There was a period when we had so many brethren on one floor of Onslow Memorial that they could have "opened lodge." I even sacked in for a few days myself. It's no great shakes. One thing about being hospitalized, though: it'll cause you to appreciate a good wife as will few other experiences. It will also heighten your appreciation for the other members of your family, and your doctor, and your friends, and the hospital staff, and the human race in general. By the time you get home you have learned how to do a whole lot of extra appreciating. To that extent, at least, it is a good experience.

The widespread reports about sleep being an unobtainable commodity in a hospital are absolutely true. There must be regulations or laws against sleeping in hospitals. Various stratagems are employed to prevent hospital patients and Morpheus becoming acquainted, even for a short while. Some such stratagems are quite unsophisticated, while others are downright cunning. All are successful. You don't sleep. There were a couple of nights when I couldn't have slept if they had let me, but late on the third night I finally drifted off for what could have been a nice, long sleep session. It was not to be. About 4 A.M. a young lady poked her head in the door and called me. I finally awakened enough to answer her, whereupon she asked, "What's the matter, can't you sleep?"

Words failed me.

I spent the next hour or so grumbling into my pillow, then I arose, ambled out into the corridor and looked out the door at the approaching dawn. Some distance across the hospital yard there stood a large, black-headed woman in a red nightgown. I figured that this would surely develop into an interesting situation of some kind, so I watched for several minutes as she stood motionless under the trees. But the dawn grew ever brighter and I abruptly realized that I had been watching a black-topped gas pump. Then this nurse came up and wanted to know what I was doing and I told her and she went to the door and eyed the gas pump herself.

"Humph,," she snorted, "It doesn't look like a woman to me."

Then she eyed me rather critically—maybe even apprehensively— for some moments and then, without further comment, went briskly off down the corridor. It occurred to me that she could have been going to get a strait jacket or a butterfly net. It may have been that she just wanted to put some distance between us. At any rate, I paddled back to bed and decided that I'd keep my future hallucinations to myself. Some people don't have a whole lot of imagination, and that nurse struck me as being a pure realist.

Two Cub Scouts, whose younger brother had fallen into the lake, rushed home to mother with tears in their eyes.

"We're trying to give him artificial respiration," one of them sobbed, "but he keeps getting up and running away."

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ILL. JOHN MITCHELL

For over 100 years, the Supreme Council, 33°, has searched for a likeness of its first Sovereign Grand Commander. Late in 1963, the Librarian and Historian, Dr. James D. Carter, 33°, made acquaintance with Colonel John H. Crowe, 32°, a descendant of Colonel John Mitchell. Learning of the search then underway Colonel Crowe found a badly damaged miniature portrait of his ancestor among family possessions. The family has graciously permitted the Supreme Council to make photographs of the miniature and to have an oil portrait painted from it. The picture on the facing page is that of the portrait painted by Allyn Cox, one of America's greatest artists, which hangs in the office of Sovereign Grand Commander Luther A. Smith, 33°, in the House of the Temple, Washington, D. C. Unfortunately, very little information has been discovered about Colonel John Mitchell, the first Sovereign Grand Commander of a Supreme Council of the Scottish Rite of Freemasonry.

From the information available, it is thought that John Mitchell, the youngest son of William and Martha Mitchell, was born during the year 1741 in Dickstown (Dickeystown), County of Antrim, Tickmacrevan Parish, Ireland. On March 4, 1764, he was in Dominica, British West Indies, where he was a merchant, and remained there, certainly, until the end of July, 1766. Surviving correspondence indicates that he was a merchant in Baltimore before arriving in Philadelphia sometime before April, 1769. By 1775, Mitchell was well established as a merchant on "Front Street between Market and Chestnut" in Philadelphia, and was married.

On March 5, 1776, four months before the Declaration of Independence, John Mitchell offered his services to the Pennsylvania Committee of Safety and was appointed "Muster Master of the Naval Armaments and to the Artillery of this Province." The **Journals of the Continental Congress,** dated October 25, 1776, record that sums were due to John Mitchell for services rendered, and an entry of July 31, 1778, establishes that Mitchell was "Deputy Quartermaster General." George Washington's correspondence refers to Mitchell as "Col."

Ill. JOHN MITCHELL, 33°
First Sovereign Grand Commander
1801-1816

and so does that of Henry Laurens.

It is known that Washington and Mitchell engaged in correspondence from November 11, 1778, until November 5, 1782. These letters are personal in nature and concerned largely with arrangements for quarters for Mrs. Washington in Philadelphia. The last letter establishes that Mitchell was still in Philadelphia at that time, 1782.

The next documentary notice of Colonel Mitchell is his election as Warden of Ward 2, Charleston, South Carolina, in September, 1787. He probably became a resident in Ward 2 before September, 1784, because he could not have been legally elected otherwise. Numerous documents mention his activity in Charleston as Warden, Magistrate, Notary Public, in the Society of Cincinnati, as a Commissioner of the Orphan House at Charleston and in Masonic Bodies before his death on January 25, 1816.

As yet, it has not been possible to positively identify when and where John Mitchell received the Masonic degrees. It is believed that he was made a Mason in an Ulster, Ireland, Lodge but it could have been in Dominica, Baltimore or Philadelphia. It is also unknown where he received the Scottish Rite degrees. The earliest presently known Masonic document that has been definitely identified as pertaining to the John Mitchell of this sketch is the patent, dated April 2, 1795, by which Bernard M. Spitzer appointed John Mitchell a Deputy Inspector General. In 1799, Mitchell signed a circular as Deputy Grand Master of the Grand Lodge of South Carolina and in a June 24, 1809, list of Union Lodge No. 8, he is listed as a Past Master.

On May 24, 1801, Ill. John Mitchell, Sovereign Grand Inspector General, issued his patent to Frederick Dalcho as Deputy Inspector General and on the following day, May 25, 1801, issued a new patent to Dalcho as Sovereign Grand Inspector General. On May 31, 1801, Mitchell and Dalcho opened "the Supreme Council of the 33rd degree for the United States of America" and in the course of 1802 "the whole number of Grand Inspectors General was completed, agreeable to the Grand Constitutions." Mitchell, the senior Inspector General in the Supreme Council, was its Sovereign Grand Commander until his death on January 25, 1816.

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SCOTTISH RITE CLUBS

EAST CARTERET SCOTTISH RITE CLUB

The East Carteret Scottish Rite Club held their regular monthly meeting on Monday night, August 3rd at 8:00 p.m. in the Franklin Lodge Building, Beaufort, N. C.

The meeting was called by the President T. J. Sparks and there were ten members present.

The only business was concerning a dinner and ladies' night in the near future, but no date was decided on at this time.

The meeting adjourned at 8:30 p.m.

Harry V. Willis, Sec.-Treas.

PERQUIMANS COUNTY SCOTTISH RITE CLUB

The Perquimans County Scottish Rite Club, wishing to put their plans into action and to promote good fellowship and the Scottish Rite among the members, their wives, and prospects, put on their summer-time ladies' night cook-out charcoal steak party at the Hertford Recreation Center on Wednesday night, August 5, 1964. Eighteen members and their wives and prospects were present and took part in the party. We were especially delighted to have with us some of our good friends from New Bern, as we always are, and these were Brother Charlie Seifert and Mrs. Seifert, Brother Jake Chadwick and Mrs. Chadwick, and Brother Charlie Midgette; and when these brethren and sisters are present the spirit of fellowship and a good time are very much in evidence.

The meeting was called to order by secretary, G. C. Buck, and after the Blessing was said by W. H. Bachelor, the chow line was formed and served by the chief cooks, Dr. A. B. Bonner and Carson D. Spivey Sr., and were assisted by Jack Robertson and Cecil E. Winslow, and several others gave a helping hand in any way they could. Brother Charlie Seifert had a conference with two of our newly made Masons who were very much impressed with what he had to say; then Brother Charlie was presented to the entire group who was delighted to hear him, for he generally divests us of our frowns and supplants them with brotherly love and friendship. Brother Jake Chadwick and Brother Charlie Midgette were recognized and made brief remarks; also the visiting ladies, Mrs. Seifert and Mrs. Chadwick, were recognized. Charles E. Campen, President of Perquimans County Scottish Rite Club, made a short speech. The secretary then expressed his thanks and appreciation for the help and cooperation of the members and their wives in making the cook-out party a success.

THE ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Club" of Plymouth, N. C. held their regular meeting on Thursday night, June 11, 1964, at "The Masonic Temple, Plymouth, N. C. A very delicious charcoal steak dinner was cooked and served by Brother Charles Hutchins, and Brother William A. Roebuck.

The following members were present: Brother George Raymond Leggett Sr., President; Brother William A. Roebuck, Vice President; Brother W. C. Chesson, Secretary and Treasurer. Other Brethren present: C. A. Seifert, Secretary of the Scottish Rite bodies in New Bern, N. C. and Nelson Banks, Recorder of Sudan Temple, New Bern, N. C., R. H. Lucas, Bryant Harris, C. D. Ingoll, Hilton Dunbar, Charles Hutchins, Raymond Sawyer, Woodrow Dixon, Putt Landing, Jack B. Latham, Randy Waters, Dallas Harden, also Mr. Powell who accompanied Brother Seifert and Brother Banks. Prospective Candidates present: Brother James Edgar Bateman.

Our next meeting will be at "Hub's Reck" Belhaven, N. C. July 9, 1964, which will be second Thursday night.

It is always a great pleasure to have Brother Seifert to attend our meetings. He provides us a few minutes of levity, and also deeply impresses upon our minds the necessity of using every ingenuity at our command to impress and interest our "Blue Lodge Brethren", in "Scottish Rite Masonry".

We were also very happy to have Brother Banks with us, it is always a pleasure to have him, and we are glad that "Uncle Charlie's promise of a good steak, turned out to be real steak and not chicken.

The greatest asset Masonry can have is the enthusiastic Mason. This does not mean the Mason who enters into useless argument with the profane about Freemasonry. It means what we do in our lodges, and how we translate Masonic teachings into our lives, and how proudly we wear the Square and Compasses.

If in the proper circles, whether in the lodge, or within groups of Masons, I express my love for Freemasonry, and relate the benefits that I have received from Masonry in terms of moral and spiritual training, I may convey that enthusiasm to others, and if this is done by many Masons, the results are far-reaching.

The Mason who forever speaks well

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of his brothers, who is willing to give praise to brothers who are doing outstanding work in the lodge, is adding enthusiasm to the cause of Masonry.

The Mason lays no claim to perfection or to infallibility. He knows that through Masonry he can grow in wisdom and strength, and to speak of infallibility only reveals an arrogant fanaticism.

Enthusiasm for Freemasonry is not used for the purpose of impressing those who are not Masons. It is a natural expression of gratitude for Divine Inspiration which is the possession of every Mason.

If every one of the more than 4,000,000 Masons in America should carry into the world of politics, economics and citizenship the principles and usages he recognizes and conforms to in the Lodge. Masonry could do more than all the other combined influences to convert our country into an ideal republic where justice, equity, and fraternity would replace ignorance vice, poverty, bitterness, and strife.

Wilmer C. Chesson,
Secretary and Treasurer

Here is your opportunity to tell your advertising story to the whole membership of the New Bern Scottish Rite Bodies, using a mailing list that neither you, nor anyone else, can buy.

For $3 per column inch per month, (one column wide, one inch high) you can tell your business story to the approximate 5,000 members of New Bern Consistory.

In addition, you are supporting a worthy Masonic activity, the distribution of the news of your Consistory to the membership—the committee meetings, activities, your Secretary's message, plus all general news relative to the entire body. Advertising in your magazine is the only way in which it can earn funds to pay the printing bill. Your help will be appreciated.

Below are the rates for advertising in the BAGPIPE:

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3¼ inches double column	**15.00**		

Published monthly except July and August by
NEW BERN SCOTTISH RITE BODIES
P. O. Box 1030 : Telephone ME 7-5344
New Bern, North Carolina

THE ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Culb" of Plymouth, N. C. held their regular meeting on Thursday night, July 9, 1964 at "Hub's Reck" Belhaven, N. C. A delicious seafood dinner was enjoyed by all present. It was indeed a pleasure to have our wives with us to enjoy this splendid meal.

The following members were present: Brother George Raymond Leggett Sr., President; Brother Wilmer C. Chesson, Secretary and Treasurer, and wife, Mr. and Mrs. R. H. Lucas, C. D. Ingoll, Glen T. Wilson, Mr. and Mrs. Frank Bickerstaff, Mr. and Mrs. Raymond Sawyer, Mr. and Mrs. Dan K. Pittman, Mr. and Mrs. Hilton Dunbar, Bryant Harris and Daughter.

Our next meeting will be at the "Masonic Temple" Plymouth, N. C. Aug. 13, 1964. A steak cook out will be served.

The Scottish Rite of Freemasonry teaches the splendid truths of its 29 degrees, not abstractly, not in dry-as-dust fashion, but with splendor. It brings drama to the service of philosophy, leading the seeker through starlit chambers of imagery, revealing constellations of truth—truth that makes us men and sets us free from fear—fear of life, fear of death, fear engendered by "those blind thoughts we know not nor can name."

The Scottish Rite is for the man who is not afraid to think, who is willing to confront the greatest problems of faith and philosophy, and the fundamental issues of life and to think a thought through to a candid and courageous conclusion. If other branches of Masonry assume tolerance of different religious opinions, drawing men together upon a common basis by common bond, the Scottish Rite emphasizes, not only tolerance but freedom of thought, inspiring men to be courageous of opinion founded on intelligence and mental honesty. It reveres God without superstition and makes a powerful plea for government without political or religious tyranny. It exalts religion, not as a dim puff of star dust lost in the haze of the Milky Way, but is an everyday working program of life.

To the man who lives mental honesty, it offers a congenial field of activity, the inspiration of the great host of choice men, consecrated to the highest ideals of private conduct and public virtue.

Wilmer C. Chesson,
Secretary and Treasurer

THE ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Club" of Plymouth, N. C. held their regular meeting on Thursday night Aug. 13, 1964 at the "Masonic Temple" Plymouth, N. C. A most delicious charcoal steak dinner was prepared and served by Brother Charles Hutchins, Brother Tom Gardner, Dallas Harden, Richard Davenport, and others.

Our guests for the evening were: Mr. and Mrs. C. A. Seifert, Mr. and Mrs.

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Charles Midgett, Mr. Wallace Jones, and Mr. George Smith. It was indeed a happy privilege to have these Brethren and their wives, visit with us, and we trust they will come again real soon.

The following members were present: Brother George Raymond Leggett Sr., President; Brother William A. Roebuck, Vice President; Brother Wilmer C. Chesson, Secretary and Treasurer. Other Brethren present: Bryant Harris, R. H. Lucas, C. D. Ingoll, Dan K. Pittman, James Spencer, Hallett Davis, Charles Painter, Woodrow Dixon, Benton Tetterton, Hugh Brown, Randy Waters, Jack Latham, Putt Landing, Dallas Harden, Richard Davenport, Tom Gardner, Charles Hutchins.

Our next meeting will be at "Hub's Reck" Belhaven, N. C., Sept. 10, 1964. Second Thursday night.

The human heart is hungry for sympathy and each of us is here to supply the wants of the other. Within ourselves are inexhaustible springs, which, if allowed to pour forth their streams of sympathy, enrich both my brother and me; but, if withheld, make us morbid and those about us unhappy. My brother and I can be beautiful within only when we give to each other our sympathy, which accomplishes more good than gifts of money or incessant toiling for another and renders a service that goes to unite the race as nothing else can do.

Because one is gruff and acrimonious is no reason that he cannot be brought to kindness, for his heart is just like mine, but some time all the streams of sympathy about him went dry, just as streams of water go dry in a drought and love within him withered, as flowers wither for want of water. I have sympathy for the withered flowers. Shall I not have sympathy for my brother's withered heart? Away with harsh criticism of others! My heart would have been like his had I stood long in the drought of human sympathy. The withered flower lingered in life and held tightly to its dying leaves. It must have been so with my brother. He tried to find the springs of sympathy within himself, when all around him were dry, but all within withered beneath the heavy drought and now I can speak to him only in the language of human pity.

Out of the rain and the sunshine, the fields and the gardens and the orchards revive and I find there a single sentence in nature's commentary on my heart's duty and it is that I must give sympathy to my unsympathetic brother if he is to become sympathetic to mankind, for the only way to make others anything is to be that thing ourselves. Any one can sympathize with one who sympathizes with him, but only the man who is sincere with God can practice sympathy to the unsympathetic.

Masons are here to help each other carry the burdens of life and we must forget ourselves for our brother's good, for a selfish person is as incompetent for Masonic service as one who is drunk. Our sympathy for others must make us servant to all.

Wilmer C. Chesson,
Secretary and Treasurer

Brother Francis Clark, 33°, talks of Scottish Rite at the Chowan County Scottish Rite Ladies' Night.

CHOWAN COUNTY SCOTTISH RITE CLUB

The Chowan County Scottish Rite Club held a supper meeting at Sandy Point Beach, on Friday, July 31st.

Charcoaled steaks and all the trimmings were enjoyed by all, Brother Tom Francis furnished the dessert which was delicious watermelon.

Mayor John Mitchener was welcomed as a new member and made a nice talk in being a new member in the Scottish Rite.

A large crowd was present and all enjoyed the party very much. We are having a fine attendance at our meetings.

Kermit Layton, Dusty Rhodes, Clarence White, Willie Spruill and Henry Quinn were in charge of preparing the supper.

Hiram Weeks, 32°, Sec.-Treas.

Six feet of earth make all men equal.

NOTICE

Please report a change of address to the Secretary's office as quickly as possible to avoid payment on our part to the post office for mail which has not been delivered. The post office charges us 10c per name for each change of address and this service amounts to quite a sum each month. Please cooperate.

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August 7, 1964

Ancient & Accepted Scottish Rite
New Bern Consistory No. 3
Mr. C. A. Seifert, Secretary
Box 1030
New Bern, N. C.

Dear Mr. Seifert:

I woud like to express my grateful appreciation for the perpetual memorial established by you in the name of my husband, Elton Clifford Hemingway, at Oxford Orphanage. If he could know about it I am sure nothing would please him more. He was always interested in young people, particularly in the field of education.

I would also like to thank you for the Lifetime Courtesy Card from your local Consistory. I am sure I shall be able to use this card.

Sincerely yours,
Lucile M. Hemingway

Dear Mr. Seifert and members of New Bern Consistory No. 3:

It is with deep appreciation I acknowledge the letter of condolence and the lifetime courtesy card that was sent to me by the Consistory and for the check to the Oxford Orphanage to esttablish a memorial in the name of my husband, and also for the lifetime courtesy card from Sudan Temple. I do want the Masons, Scottish Rite members and all who are connected with the orders to know how very much my sons and I appreciate all the courtesies and kindness, shown to us during our recent loss. May God bless you all.

Sincerely,
Mrs. Irvin C. Verrone and Sons

August 6, 1964

Dear Mr. Seifert:

I wish to thank you and the members of the New Bern Scottish Rite Bodies for the memorial gift made to Oxford Orphanage, Oxford, N. C., in the memory of my beloved husband Jack Maurice Blieden.

Also to the Shrine Temple, as well as the Scottish Rite Bodies, for sending my husband his shrine card for 1964, and my courtesy card at that time.

As for the Life Membership Ladies Courtesy Card I will always treasure and keep it so long as I live.

Sincerely yours,
Mrs. J. M. Blieden
Pine Mountain, Ga.

MASONIC MEMBERSHIP IN OUR JURISDICTION

City	Lodge	12/31/63 Membership	Gain	Loss	Members S. Rite
New Bern	St. Johns #3	218	2)	—	—
New Bern	Doric #568	542	—)	5	426
New Bern	Bern #724	51	11)	—	—
New Bern	Granthams #725	47	12)	—	—
Kinston	St. Johns #4	(387	—	10)	144
Kinston	Richard Caswell	(105	—	11)	—
Windsor	Charity #5	133	—	4	4
Lewiston	Davie #39	60	—	1	4
Shawboro	Hall #53	53	2	—	3
Plymouth	Perserverance #59	237	3	—	42
Camden	Widows Son #59	66	—	3	16
Trenton	Zion #81	101	5	—	20
Jacksonville	LaFayette #83	339	13	—	190
Jacksonville	Semper Fidelis #680	373	17	—	—
Williamston	Skewarkee #90	216	—	3	35
Stantonsburg	Joseph Warren #92	88	—	1	4
Hookerton	Jerusalem #95	56	1	—	1
Washington	Orr #104	242	—	1	46
Washington	Washington #675	190	—	4	—
Hertford	Perquimans	132	—	—	28
Beaufort	Franklin #109	335	—	4	60
Wilson	Mt. Lebanon #117	224	1	—	—
Wilson	Wilson #12	64	5	4	64
Snow Hill	Radiance #132	87	—	3	30
Colerain	Colerain #171	85	2	—	7
La Grange	Lenoir #333	61	—	2	4
Grifton	Grifton #263	130	1	—	33
Greenville	Greenville #284	325	—	3	150
Greenville	Crown Point #708	100	11	—	—
Swan Quarter	Atlantic #294	62	—	2	4
Robersonville	Stonewall #296	143	—	—	41
Aurora	Aurora #300	108	—	4	17
Pink Hill	Pleasant Hill #304	131	—	4	12
Elizabeth City	Eureka #317	418	—	4	139
Englehard	Mattamuskeet #328	82	—	—	2
Bayboro	Bayboro #331	142	—	6	8
Oriental	Mt. Vernon #359	115	—	1	10
Morehead City	Ocean #405	263	—	5	73
Swansboro	Seaside #429	147	3	—	13
Vanceboro	Vanceboro #433	87	—	6	36
Coinjock	Currituck #463	144	—	2	—
Grimesland	Grimesland #475	64	2	—	7
Arapahoe	Rainbow #476	84	—	3	10
Ayden	Ayden #498	128	—	3	9
Belhaven	Belhaven #509	138	—	—	1
Aulander	Aulander #516	55	—	2	4
Farmville	Farmville #517	138	—	—	18
Fairfield	Fairfield #520	55	—	3	1
Wanchese	Wanchese #521	359	1	—	9
Lucama	Lucama #527	79	1	—	9
Richlands	Richlands #564	84	—	4	18
Cove City	Ionic #583	86	5	—	12
Bethel	Bethel #589	55	—	2	11
Fort Bragg	Fort Bragg #667	460	—	3	16
Havelock	Cherry Point #688	301	17	—	97
Newport	Newport #706	89	4	—	39
Total		9,064	119	113	1,927

New Bern, N. C.

July 16, 1964

TO OUR MANY BROTHERS AND FRIENDS THAT BUILD ITS TEMPLES IN THE HEARTS OF MEN AND AMONG NATIONS:

Our Secretary, Brother C. A. Seifert, has visited by home quite often, I being a victim of Multiple Sclerosis, since October 15, 1963. He is a wonderful man. Brother Seifert asked me to do some writing.

I think of my Masonic Brethren like the birds and squirrels. In the quiet of the hour they come around and sing such music and song. It really makes a Brother happy to be a Mason.

God gives us beauty, flowers and special folks to love, like our Brother Masons and a God that really cares for the Brotherhood of men because each life would bring its share of stress and care. He gives us a wonderful gift, the miracle of prayer. He knew the sun would sometimes hide behind a cloud of gray and we'd have need of faith and hope, and strength for each new day. How comforting it is to know of His love and our Brother Masons know that He is always there to comfort and guide us through our dark hours of stress.

May God bless each and every good Brother Mason.

Yours for a greater Brotherhood,

Rev. B. F. Ringgold, Sr.
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In Memoriam

And not until the loom is silent
And the shuttles cease to fly
Shall God unroll the pattern
And explain the reason why.
The dark threads were so needful
In the weaver's skillful hand,
As the threads of gold and silver.
For the pattern which He planned.

Irvin C. Verrone, 32°, New Bern, N. C.	June 11, 1964
Jesse Wilson Brown, 32°, Greenville, N. C.	Feb. 11, 1963
Isaac E. Brooks, 32°, Washington, D. C.	July 3, 1964
Joseph Roland Davis, 32°, Pinetops, N. C.	July 3, 1964
Elton C. Hemingway, 32°, Godwin, N. C.	July 4, 1964
Dozier Lee Latta, 32°, New Bern, N. C.	July 27, 1964
Jack M. Blieden, 32°, Pine Mountain, Ga.	July 30, 1964
William Alexander Baxter, 32°, Warrenton, N. C.	August 8, 1964
Harvey Nelson, 32°, Oriental, N. C.	August 8, 1964
Homer William Zirkle, 32°, Tarboro, N. C.	July 14, 1964
Theodore Economon, 32°, Morehead City, N. C.	August 17, 1964

SCOTTISH RITE CLUBS DIRECTORY

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Perquimans County Scottish Rite Club
Charles E. Campen, 32°,.....President
John H. Webb, 32°.....Vice-President
George C. Buck, 32°.....Secretary-Treasurer

The Albert Pike Scottish Rite Club, Plymouth, N. C.
George Raymond Leggett, Sr.....President
William A. Roebuck.....Vice-President
Wilmer C. Chesson.....Secretary-Treasurer

Pitt County Scottish Rite Club
Godfrey P. Oakley, 32°.....President
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ANNOUNCING OUR FALL REUNION

NOVEMBER 17, 18 and 19, 1964

MARTIN COUNTY SCOTTISH RITE CLUB PRESENTS:

STONEWALL LODGE NO. 296, A.F. & A.M., ROBERSONVILLE, N. C.

Stonewall Lodge No. 296, A.F. & A.M., was organized in Robersonville, N. C., in 1869, three years before the town was incorporated. Skewarkee Lodge No. 90 of Williamston, N. C. installed the first officers on April 2, 1869. The Charter for the Lodge was received from the Grand Secretary, D. W. Bain, on December 8, 1869. James A. Whitley served as first Master of the Lodge. Since 1869 to the present date the growth of the Lodge has been continuous, and its activities have been followed closely along the well chosen path of Masonry.

Visiting Masons in good standing always find a cordial welcome at Stonewall Lodge No. 296 each first and third Monday nights at their regular meetings.

Compliments of

OWEN G. DUNN CO.

NEW BERN, N. C.